

THE
PAPACY
OF *Paul*
Paul the Fourth.

OR,
THE RESTITUTION
OF
ABBAY LANDS
AND
IMPROPRIATIONS,

An indispensable condition of Reconciliation
to the Infallible SEE, &c.

LONDON,

Printed for *Richard Royston*, Bookseller to His most
Sacred Majesty. 1673.



THE
EPISTLE DEDICATORY.

The Publisher, to my Lord Viscount Mountague.

MY LORD,



Once thought to have dedicated these papers, sent me by a friend, to some of the most eminent of our *Protestant Clergy*: but I considered the *Romane Church* had carried their interest higher by much than any other, and therefore it must be *singular Piety*, an high *Self-denial*, and a sincere *love of God*, that must secure their opposition to the growing greatness of *Rome* amongst us. I therefore quitted that thought, and in the next place designed to address my self to some person of great *Quality* of the *Protestant Religion*; but then I considered that great *Offices*, *Favour* and *Interest* with some great Men might be preferred to their concerns in *Abby-lands*, and render them cooler than our cause requires. My last refuge

The Epistle Dedicatory.

then was to cast this small thing into your *Lordships* Arms and Protection, a Noble man of a great and ancient Extraction, and therefore I hope not willing to exalt, more than needs, the dominion of the Priests.

Besides, though your Religion be of the *Romish Faith*, yet your dependence is not on Offices and Preferments, nor can they countervail so great an Estate in Land; and you may be content to be saved in the private exercise of your *own* Religion, though the *Protestant* be uppermost, nay much better saved, than if the Church of *Rome*, returning triumphant, reduce you from an Estate in Land of ten thousand pound *per annum* to a Lease from an Abby of two or three hundred pounds a year; which however it may exalt your *Faith*, must undoubtedly destroy your *Charity*.

What terms you are certainly to expect if *England* ever submit its self to the See of *Rome*, the Author out of whom these papers are extracted, a man of unquestioned Credit, and of your *own* Religion, will inform you; which your Lordship, of all other persons, hath

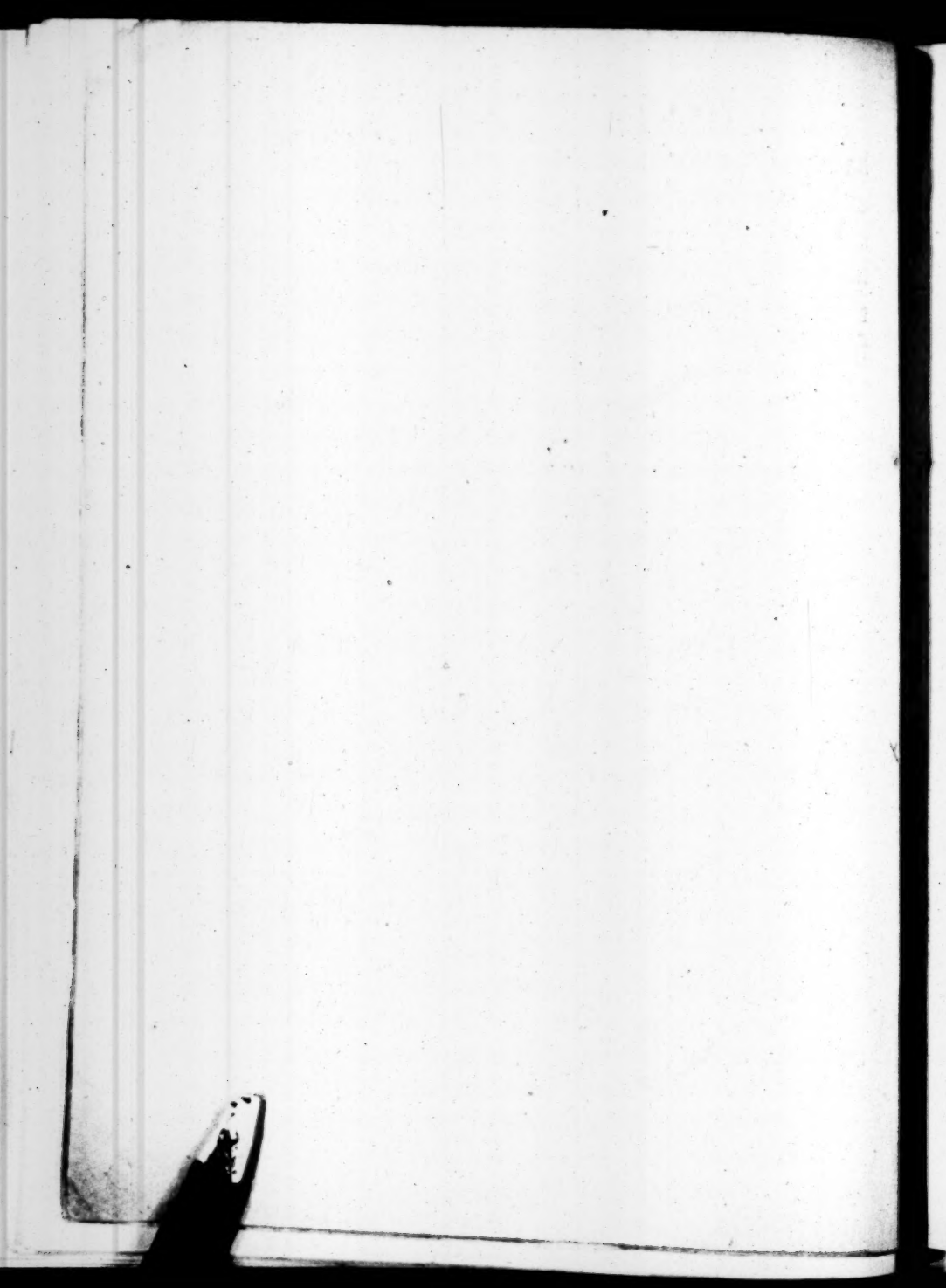
The Epistle Dedicatory.

hath reason to believe, because one of your Ancestors was employed to *Rome* in the very Ambassy here mentioned, and you must needs have amongst the papers of your Family (if they are extant) authentick proofs to confirm it,

Your LORDSHIPS most

Humble Servant, I. S.

THE



THE EPISLE to the READER.

Reader,

I Am abundantly satisfied that the strenuous attempts against the Religion of Romane Catholicks, made by the zealous Assertors of the Protestant Cause, do amount to but little more than an Endeavour to fortify these two Objections :

First, that it is, in not a few instances, manifestly different from, and repugnant to the Doctrine of our Saviour and his Apostles delivered in the New Testament.

Secondly, that it is highly prejudicial to the Secular interest, violates the due Liberty, and infringes the rights of Princes and their Subjects.

Now, how well they have quitted themselves as to the former of these Charges, I leave those to determine, who with an unbiassed and impartial mind, have conversed with their Writings : but as to the latter, thou wilt be sufficiently enabled to pass a true judgment concerning it, by putting thy self to the small pains of perusing this short Narrative.

From hence thou wilt as thoroughly understand what obligation lieth upon this Kingdom especially, from the consideration of its Civil interest, to return into the bosome of our Holy Mother, as thou wilt, from the Doughty defences of her Sons against the Assaults of her troublesome Adversaries, what necessity our Consciences, and the concerns of our Souls, do impose upon us to persevere in our Separation. Thou wilt clearly perceive by these few leaves, how much Princes consult the security of their Government, and advancement of their Sovereignty, and Subjects, the preservation

The Epistle to the Reader.

vation of their Estates and Fortunes, by their filial obedience, and entire subjection to the Apostolick See.

And that thou mayst not have the least suspicion concerning the truth of the following Narrative, I assure thee, I have most faithfully taken it from Father Paul, a person of unquestion'd integrity, and that lived and died in the Communion of the Romane Church: As thou mayst be satisfied by comparing it with his relation of the Government of Pope Paul the Fourth, in his exact History of the Council of Trent. For which, as the Christian Church is highly obliged to him upon many other accounts, so particularly for the Life of this Zealous Pope, in which his extraordinary kindness for two things is more especially remarkable, because they seem to stand in no small need of so Great an Authority to recommend them, viz. Perjury and an Inquisition. Besides that, we may learn from this Pope, how exceedingly convenient Infallibility is for the Catholick Church; when we see that it may sometimes fall out, that a Pope may be but little better than a mad-man: In which case Infallibility must needs be a very great Security to the Catholick Faith.

E. A.

THE



THE
PAPACY
OF
PAUL *The* FOURTH.




IN the Year of our Lord One thousand five hundred fifty and five *Marcellus Cervinus* was Created Pope, and retained his Name; but, having sate no more than twenty two daies, died: The Cardinals being assembled again in the *Conclave*, he of *Ausburg*, assisted by *Mo-*


rone, made great instance, that among the Capitulations which the Cardinals were to swear to, one should be, that the future Pope should, by Counsel of the Colledg, call another Synod within two years, to finish the Reformation begun, to determine the Controversies of Religion that remained, and to find a means to cause the Council of *Trent* to be received in *Germany*. And the Colledg of the Cardinals being full, it was ca-

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pitulated that the Pope should not Create more than four within two years. The three and twentieth day of the next moneth, *John Peter Caraffa*, who called himself *Paulus Quartus*, was Created.

He took it for a great glory, that the three English Ambassadors, dispatched in the time of *Julius*, entred *Rome* the first day of his Papacy: and the first Consistory after the Coronation was publick. The Ambassadors were brought into it, who, prostrating themselves at the Popes feet, did in the name of the Kingdom, acknowledge the faults committed; relating them all in particular, (for so the Pope would have it) confessing they had been ungrateful for so many benefits received from the Church, and humbly craving pardon for it. The Pope did pardon them, took them up from the ground, and embraced them: and, to honour their Majesties who sent them, gave the title of a Kingdom to Ireland, granting them this Dignity by the Authority which the Pope hath from God, being placed over  all Kingdoms, to supplant those that are Contumacious, and to build new. But it did not then seem a fit time to say; he had power from God to build up, and overthrow Kingdoms.

Henry the Eighth, after his separation from the Pope, made Ireland a Kingdom, and called himself King of England, France and Ireland; which Title continued by *Edward*, was assumed by *Mary* and her Husband. The Pope so soon as he was Created, entred into a resolution, that the Title of Ireland should not be used by those Princes, affirming constantly that it belonged only to him, to give  the name of a King. But it seemed hard to induce England to quit that which two Kings had used, and the Queen, not thinking much of it, had continued. Therefore he found

found a temper; that is, to dissemble the knowledg of what Henry had done, and himself to erect the Island into a Kingdom, that so the World might believe that the Queen had used the Titles as given by the Pope, not as decreed by her Father. And the Popes have often given that which they could not take from the Possessors; and, to avoid contentions, some have received their own goods as gifts, and some have dissembled the knowledg of the gift, or of the pretence of the giver.

In the private discourses between the Pope and the Ambassadors, he found fault that the Church was not wholly restored, saying, that by no means it was to be tolerated, and that it was necessary to render all, even to a farthing; because the things that belong to God can never be applied to humane uses, and he that withholdeth the least part of them is in continual state of damnation. That if he had power to grant them, he would do it most readily, for his Fatherly affection that he beareth to them, and for the experience he had of their filial Obedience, but his authority was not so large, as that he might prophane the things dedicated to God, and let England be assured that this would be an Anathema, and a Contagion, which, by the just revenge of God, would hold the Kingdom of England in perpetual infelicity. He charged the Ambassadors to write thereof immediately, and was not content to speak of it once, but repeated it as often as there was occasion. He said also plainly, that the Peter Pence ought to be paid, as soon as might be, & that, according to the custome, he would send a Collector for that purpose; that himself had exercised that Charge three years, having been sent into England for that end, wherein he was much edified, by seeing the forwardness of the people to contribute, especially those of the meaner sort; and told them

often that they could not hope that Saint Peter would open Heaven unto them, so long as they usurped his goods upon Earth. This relation made unto the Queen, with many other Treaties continued successively from Rome, caused her to employ all her Spirits herein; but nothing could be done, because many of the Nobility, and of the Grandies had incorporated many of these revenues into their houses. For her self she restored the tenths, and all other Ecclesiastical goods annexed to the Crown by her Brother and her Father. The Ambassadors parted from Rome, with much praise and favour from the Pope, for their submission; a means by which his good will is easily gained.

In the mean space the Diet of Germany was prosecuted, not without contentions; which would have been greater, if Cardinal Morone had remained there, as well for the negotiations he would have made, as for the suspicions conceived by the Protestants, that he was sent only to oppose their Commodities. And it was already published every where that Rome was full of hope, that Germany would quickly come under the Yoke, as England had done. After the Cardinals departure, the first difficulty was; whether the points of Religion should be discussed first of all; which, though the Ecclesiasticks did contradict in the beginning, yet it was finally resolved by common consent to begin there. Wherein there were two contrary Propositions; one to treat of the means to reform it, the other to leave every one to his liberty: about which Point there was very great Controversy. But in the end all inclined to the second Proposition, not knowing how to root out the evil which did still move, only hoping that when the humours were quiet, and the differences and
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The Papacy of Paul the Fourth.

suspitions removed, many easy and commodious waies might be found out. For this, it was necessary to establish a Peace, that for cause of Religion there might be no more War, and that it might be lawful for all the Princes and States of the Empire to follow and cause to be observed in their Dominions what Religion pleased them best. And the five and twentieth day of September the *Recess* was made, that a General or National Council (neither of which could be assembled in regard of many difficulties) being necessary to determine lawfully the Causes of Religion, until a way might be opened to a friendly agreement throughout all Germany, the Emperor *Ferdinand*, the Catholick Princes and States should not force the Princes, Orders and States of the *Augustan Confession* to forsake their Religion and Ceremonies already instituted, or to be instituted in their Dominions, nor should do any thing in contempt thereof, nor hinder them in the free use of that Religion: and those of the *Augustan Confession* ought to behave themselves in the same sort towards *Cesar*, *Ferdinand*, and the other Princes and States of the old Religion as well Ecclesiastical as Secular, every one having power to establish in his own State what Religion he will, and to forbid the other. And if any Ecclesiastick shall abandon the old Religion, it shall be no infamy unto him, but he shall presently lose his Benefices, which shall be conferred upon others by the Patron; and the Benefices, which the Protestants have already annexed to Schools and Ministries of the Church shall remain in the same State. That Ecclesiastical jurisdiction shall be exercised no more against those of the *Augustan Confession*; but otherwise shall be exercised according to the ancient Custom.

Pope Paul, understanding of this *Recess* of *Ausburg*, was exceeding angry ; He complained thereof to the Emperors Ambassador, and to the Cardinal of *Ausburg*, reprehending *Ferdinand* for suffering a Treaty in matters of Religion, without the knowledge of the Apostolick See, and threatening that in due time he would make the Emperor and that King know, to their grief, how they have offended him : he exhorted them to prevent it, by revoking and disallowing the things granted, that he might have no occasion to proceed, as he meant to do, not only against the *Lutherans*, but even against them also as Abettors : offering to assist them, in case they should do it by authority and arms ; and to command all Christian Princes, upon pains and censures, to aid them with all their Forces. He was not satisfied with the Ambassadors answer, who alledged the strength of the Protestants, the War against *Cesar*, in which he was like to be Prisoner in *Ispruc*, and the Oaths taken. For to the Oaths he answered, that he freed and absolved them, yea, commanded not to observe them. To the rest he said, that in God's Cause one must not proceed according to humane respects. That the Emperor was in danger, by God's permission, because he did not what he could and ought to do, to reduce *Germany* to the obedience of the Apostolick See : that this is but a token of God's anger, and that he must expect greater punishment, if he take not warning by it : but carrying himself as a Souldier of Christ undauntedly, and without worldly respects, he shall obtain all manner of Victory, as the examples of the times past do demonstrate.

Paul, being of an high spirit, and vast thoughts, did assure

assure himself that he could redress all the disorders, by his *Papal Authority* only, nor had need of any Prince herein. Therefore he never spake with Ambassadors, but he thundred in their ears, *that he was above all Princes, that he would not that any of them should be, too domestical with him, that he could change Kingdoms, that he was Successor of him who hath deposed Kings and Emperors,* and did often repeat, for a beginning of authority exercised by him, *that he had made Ireland a Kingdom,* and went on so far, that in Consistory, and at his Table publickly, in the presence of many, he said *he would not have any Prince for his Companion, but all Subjects under his foot,* (so he said, striking it against the ground) as it is fit, and as it is his will who hath built the Church, and hath placed them in this degree. And sometimes he would say, *that rather than he would do anything basely, he would die, overthrow all, and set the whole World on fire.*

Paul the Fourth was naturally of a lofty mind and courage, and trusted much in his knowledg and good fortune, which did accompany him in all his actions : whereunto the power and fortune of the *Papacy* being added, he thought every thing was easy. But two humours did flote in him by turns ; one, which by custom to make use of Religion in all his attempts, did induce him to employ his *Spiritual Authority*. The other was put into him by Charles Caraffa his Nephew, who, being valiant, and exercised in War, made Cardinal of a Souldier, did retain his martial Spirits, and perswaded him to use his *temporal power*, saying, that the one without the other is despised, but being joyned, are instruments of great matters. The circumspect old man knew well that the *Spiritual* is made weaker, when it
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is manifested that there is need of the *Temporal*. But being ever intent to make his name great, sometimes he gave ear to his *Nephew*, and sometimes he believed himself more. In the end he concluded to use the *Temporal* secretly, and the *Spiritual* openly, that, proceeding in *this*, he might add or omit the *other*, as he should be advised by events. Therefore he treated most secretly by his *Nephew*, with the Cardinal of *Lorraine*, a League with the *French King*, which being almost made, *Lorraine* parted from *Rome* to take away suspicion, and the Cardinal *Torrnon* went thither, with whom it was concluded with the same secrecy. The principal Capitulation whereof was, the gaining of the Kingdom of *Naples* for a younger Son of the King, with great enlargement of the bounds of the Ecclesiastical state.

The Pope also, that he might have a prop to lean on in both courses, thought it necessary to make a promotion of *Cardinals*, dependents on himself, men of courage, who would not be afraid to prosecute his designs, and employ themselves in any hard enterprise. He began to speak of this promotion but a few daies before he made it; which grieved the Cardinals, for that he would contradict the Capitulation which he had sworn. The twentieth of *December*, the Pope, being entred into the Consistory, said, so soon as he sat down, that he would not give audience to any that day, because he had greater matters to propose. Every one understanding by this, that his meaning was to create new Cardinals, the Cardinal of *St. James* went to his Seat to speak with him; and the Pope refusing, and the Cardinal not desisting, he set his hand on his breast, and thrust

thrust him from him. All being sate, the Pope began to complain of those who reported he could make but four Cardinals, in regard of that which he had sworn in the Conclave, and said, *that this was to bind the Popes authority, which is absolute; that it is an Article of Faith & that the Pope cannot be bound, and much less can bind himself; that to say otherwise was manifest heresie; from the guilt whereof he did absolve those that were faulty, because he thought they did not speak obstinately: but hereafter if any shall say the same, or the like, against the authority given him by God, he will give order that the Inquisition shall proceed.* He added that he would make Cardinals, and would not have any contradiction, because he wanted persons for employment, which he could not put upon them, because every one had his proper faction: that it was fit to promote men of Learning, and of Exemplary life, to employ them for reformation of the Church, especially in the Council, whereof it was high time to treat seriously, which he would propose with the first occasion. But now he would name unto them the persons to be promoted to the Cardinality, that they, having a *consultative* voice, might put to his consideration what was for the good of the Church, wherein they should be heard, and that they should not believe they had a *decisive* voice, because that belonged only to him. He proposed seven persons, in which number only one was his Kinsman, and another of the *Theatine Congregation*: the others were men of much fame either for Learning, or for the negotiations of the Court. The Cardinals were created the next Sunday before the League was concluded with *France*, which was the 15th. of that moneth.

At this time Cardinal *Poole* (who, for many respects of Succession, and to shew he was not so obliged to the Papacy, would not receive Ecclesiastical Orders; these causes being ceased) went out of the number of the Deacon Cardinals, and was ordained Priest: and four moneths after, the Arch-Bishop of *Canterbury* being burnt, having been first degraded with many Ceremonies, he was put into his place.

The people of *Austria*, in regard of the *Recess* made in the Diet, and of *Ferdinand's* declaration, entred in to hope that themselves also might retain liberty of Religion. Therefore he having called a Diet of his Subjects, to have a contribution against the Turks, who made War against him, they demanded permission to live in purity of Religion, and to enjoy the benefit which was granted to the *Confessionists*, and that they might not be in worse estate than other Germans, and that Ministers of the Church might teach and distribute the Sacraments according to the Evangelical and Apostolical Doctrine.

Ferdinand answered, that he could not grant their demand, not for want of will to gratifie them, but because he was bound to obey the Church, but to yield to their desires as much as he could, he was content to suspend that part of the Edict which concerneth the Communion of the Cup, yet with condition that they should change nothing in the Rites and Ceremonies of the Church, until the Decree of the future Diet. And they, desiring nothing else, were content to contribute readily against the Enemy.

The *Bavarians* also desired of their Duke liberty of Religion, demanding a free preaching of the Gospel, marriage

riage of Priests, the *Communion* in both kinds, and to eat flesh every day, protesting that otherwise they would not pay the heavy Subsidies and Contributions against the Turks. The Duke seeing that *Ferdinand* had granted his people the *Communion* of the *Cup*, did likewise grant them that *Communion*, and leave to eat flesh, if there were necessity, on Fasting daies, until the causes of Religion were composed by Publick Authority.

But the Pope having laid the foundations before rehearsed, applying himself to Spiritual matters, thought it necessary to gain Credit with the World; which could not be done, if it did not appear by deeds, not by words only, that the Court of *Rome* was reformed. Therefore, being wholly bent to this, in the end of *January*, 1556. he erected a Congregation, to which he committed the discussion of all the doubts in matter of Simony; which he Printed, and sent Copies of them to all Princes, and said, he had published them, that they might come to the knowledg of the *Universities*, of general *Studies*, and of every Learned man, that all might have occasion to make known their opinions, which he would not openly desire, because it was not honourable for that See, which is Mistress of all, to go about and beg them. He said, that for himself he had no need of the instruction of any, because he knew what Christ did command, but that he had erected the Congregation that, in a matter wherein all are interested, it might not be said that he had proceeded of his own head. He added, that having purged himself and his Court, it could not be said to him, *Physitian cure thy self*: And that he would make Princes know, that there is greater Simony in their Courts, which he would take away, being Superior to Princes as well as Prelates.

Some told him that it was necessary to handle such a thing in a General Council, which he heard with great indignation, and said, *he had no need of a Council, himself being above all.* And Cardinal Bellai saying that a Council was necessary, not to add authority to the Pope, but to find a means for Execution, which cannot be uniform in all places; he concluded, that if a Council were necessary, it should be held in *Rome*, and that it was not needful to go else-where; and that he never consented that the Council should be held in *Trent*, because it was in the middlst of the *Lutherans*, that the Council is to consist of *Bishops* only; that other persons might be admitted for Counsel, yet only *Catholicks*, & otherwise the *Turks* also ought to be admitted: That it was a great vanity to send into the Mountains sixty *Bishops* of the least able, and fourty *Doctors* of the most insufficient, as was twice done already; and to believe, that by those the World could be better regulated than by the *Vicar of Christ*, with the Colledg of all the *Cardinals*, who are the Pillars of all *Christendom*, Elected for the most Excellent of all *Christian Nations*, and by the Counsel of the *Prelates* and *Doctors* which are in *Rome*, who are the most Learned persons in the World, and more in number than, by any diligence, can be brought to *Trent*.

But when news came to *Rome* of the grant of the *Cup*, made by the Duke of *Bavaria* to his Subjects, he entered into a great rage against him: and he put this among other things, for which he designed to make provision at once, being full of hope that every thing would be easy unto him, if the Court were reformed, and was not troubled, though he saw the number of abuses

abuses to encrease. For a few daies after the Ambassador of *Polonia*, coming expressly to congratulate his Holiness for his assumption to the Popedom, made five demands in the name of the King and Kingdom, viz. To Celebrate the Mass in the *Polonian Tongue*. To use the Communion in both kinds. The Marriage of Priests. That the payment of Annates might be taken away. And that they might call a National Council to reform the proper abuses of the Kingdom, and to reconcile the variety of opinions. He heard these demands with unspeakable impatience, and set himself to detest them most bitterly, speaking against them one after another, with infinite vehemence. And for conclusion he said, that a General Council in *Rome* would cause the heresies and bad opinions of many to be known, alluding to what was done in *Germany*, *Austria*, and *Bavaria*. And being for these reasons almost resolute in himself, (or at least willing to seem so) that it was necessary to call a Council, he told all the Ambassadors, that they should signify to their Princes his purpose to make a *Lateran* Council, like unto that which is so famous. And he sent *Nuncios* to the Emperor and the French King, to exhort them to Peace, though in *France* he had a more secret negotiation. He gave commission also to treat with them of the Council, and said in the Consistory, that it was necessary to Celebrate it quickly, seeing that besides *Bohemia*, *Prussia* and *Germany*, which were much infected; *Polonia* also was in danger. That in *France* and *Spain* they were well affected in Religion, but the Clergy were badly used. That which he principally reprehended in *France*, was the exaction of the Tents, which the King made the Clergy ordinarily pay.

pay. But he was more incited against *Spain*. For *Paul* the Third, and *Julius*, having granted the Emperor *Charles* the halt and quarter Fruits, for a Subsidy of the War of *Germany*, and he having revoked the grant, because he was not satisfied with the *Recess* of *Ausburg*, yet they persevered in *Spain*, and forced the Clergy to pay by Sequestrations and imprisonments.

He did not forbear to say that the Emperor was an *Heretick*; that in the beginning he favoured the innovators of *Germany*, to depress that holy See, and to make himself Lord of *Rome*, and of all *Italy*; that he held *Paul* the Third in perpetual trouble, and that he should not do the like to him. He added, that although he might remedy all these inconveniences by his own Authority, yet, not to lay so great a burden upon himself alone, he would not do it without a Council; that he had called it in *Rome*, and named it the *Lateran*; that he had given commission to signify it to the Emperor and French King in courtesie, but not to have their consent or Counsel, because his will was they should obey: That he was assured it would please neither of them, because it is not for their purpose, living as they do, and that they will say many things against it, to disturb it. But he will call it whether they will or no, and make known what that See can do, when it hath a Pope of Courage. The 26th of May, the Anniversary of his Coronation, all the Cardinals and Ambassadors dining with him, according to custom, he began after dinner to discourse of the Council, and that his resolution was to celebrate it by all means in *Rome*, and that, in Courtesie, he gave notice thereof to the Princes, and that the high-waies may be made secure for the Prelates. But if no Prelates

lates would come thither, yet he would hold it with those only who are in Court, because he well knew what Authority he had.

While the Pope was busy about the Reformation, news came to *Rome*, that a Truce was concluded the 5th of *February* between the Emperor and French King, by the mediation of Cardinal *Pool*, who did interpose in the name of the Queen of *England*; which made the Pope amazed, and Cardinal *Caraffa* much more, it having been treated and concluded without them. The Pope was displeased principally for the loss of reputation, and for the danger which it brought, if those two Princes were joyned, at whose discretion he must needs stand. Yet the Pope, not losing courage, made shew of joy for the Truce, but said he was not fully satisfied with it, because a *Peace* was necessary in regard of the Council, which he purposed to celebrate, which he was resolved to treat; and, for that end, to send Legates to those Princes, being assured to conclude it, because he would employ his Authority: for he would not be hindred in the government of the Church, committed to him by Christ. To the Emperor he sent *Scipio Rebiba* Cardinal of *Pisa*, and to the French King, Cardinal *Caraffa* his Nephew. This went with all speed, and to the other, order was given to go slowly. *Rebiba* had instruction to exhort the Emperor to amend *Germany*, which was not done till then, because none had proceeded aright in that enterprize. He knew the defects of his Predecessors, who, to stop the Reformation of the Court, did hinder the good progress of the Council. But contrarily he was resolved to promote the Reformation, and to celebrate a Council
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in his own presence, and to begin with this point; assuring himself, that when they should see the abuses taken away, for which they separated themselves from the Church, and remain contumacious still, they will desire, and run to receive the Decrees and Constitutions which the Council will make; where shall be reformed, not *verbally*, but *really*, the *Head, Members, Clergie, Laity, Princes, and People*. To do so good a work, a truce of five years is not sufficient, because there are no less suspicions in Truces than in War; and one must be ever providing against the time when they end. That a perpetual Peace is necessary to remove all malice and suspicions, that all may bend themselves joyntly, without worldly respects, to that which concerneth the union, and reformation of the Church. He gave the like instructions to *Caraffa*, and was content it should be published by giving out some Copies of it.

He gave his Nephew a large instruction to try the Kings mind, and, if he saw him resolute to observe the Truce, to thunder into his ears the same lesson of the Council: and to *Rebiba* he gave order to govern himself as he should receive advice from his Nephew. *Caraffa* carried to the King the Sword and Hat which the Pope had blessed on Christmass-day at night, according to the custom. Of the *Peace* he made no mention, but represented to the King, that howsoever the League was not violated by the Truce of five years, yet it was made of no force, to the great danger of his Uncle, and of his Family, and that they had already some taste thereof, by that which the Spaniards had done. He recommended to him, in most effectual terms,

terms, Religion and the Papacy, to which his Predecessors gave singular protection, and the Pope himself and his Family, much devoted to his Majesty. The King was not averse, but remained doubtful, considering the Pope's age, who might die when he should have most need of him. *Caraffa* perceived this, and found a remedy, promising that the Pope should create so many Cardinals partial for *France*, and Enemies to *Spain*, that he should ever have a Pope on his side. The Cardinals persuasions, and the promise of the Promotion, and the Absolution from the Oath of the Truce, which he gave in the Popes name, together with the negotiation of the Cardinal of *Lorraine*, and his Brother, made the King resolve to move War, though the Princes of the Blood, and all the *Grandies* of the Court abhorred the infamy of breaking the Truce, and receiving Absolution from the Oath. The conclusion being made, *Caraffa* recalled the Legate sent to the Emperor, who was arrived at *Matric*, and caused him to come into *France*, though he was but two daies journey distant from *Casar*: which made the Emperor and the King his Son believe, that, in *France*, something was concluded against them.

The Pope's distastes against the Emperor and his Son did daily encrease. He made a most severe process against *Ascanius Colonna*, and *Marcus Antonius* his Son, for many offences which he pretended to be done against the Apostolick See, excommunicated them, and deprived them of all dignity and fee, with censures against those that gave them assistance or favour; and did confiscate all their possessions within the state of the Church, and gave them to the Count *Montorius* his Nephew, with the title of Duke of *Pagliano*. *Marcus An-*

tonius retiring into the Kingdom of *Naples* was received, and sometimes made excursions upon his own lands, which much provoked the Pope; who thinking his *nods* were *commandments* unto all, able to terrifie every one, he could not endure to be so little esteemed at *Naples*, his Country, where he would have been thought to be Omnipotent. He thought in the beginning, by talking lavishly of the *Emperor*, and of the King, to make them desist from favouring the *Colonnese*, and therefore spake very often disgracefully of them, in the presence of all sorts of persons, but most willingly when any Spanish Cardinal was present, and, at last, commanded it should be written unto them.

None of these proofs taking effect, he proceeded farther, and the three and twentieth of *July* made the *Fiscal*, and *Silvester Aldobrandinus*, the Consistorial Advocate, appear in the Consistory, who declared, that his Holiness having excommunicated and deprived *Marcus Antonius Colonna*, and prohibited, under the same censures, all sorts of persons to assist or favour him, and it being notorious that the Emperor, and King *Philip* his Son, had furnished him with horse, foot, and money, they were fallen into the punishments of the same sentence, and had lost their Territories, which they held in Fee. Therefore they desired that his Holiness would proceed to a declaratory Sentence, and give order for Execution. The Pope answered, that he would advise upon it by the counsel of the Cardinals, and proposed in Consistory what was fit to be done in a case of so great importance. But the Consistory being dismissed without a resolution, the Pope knew that either he must yield, or come to a War, from which being not averse, advice came
fitly

silly to him from his Nephew, of what was concluded in *France*. So that the discourses of *Reformation* and *Councils*, were turned into parlies of *Money*, *Souldiers*, and *Intelligences*. The Pope armed the Citizens and Inhabitants of *Rome*, to the number of 5000. caused many of his Cities to be fortified, and put garrisons into them; and the French King sent him, at his instance, 3000 Gascons by Sea, that he might subsist while the Royal Army was prepared.

In these negotiations the Pope imprisoned many Cardinals, Barons, and others, upon suspicion; as also the Ambassadors of *Philip King of England*, and the Emperors Post-master. And to the Duke of *Alva*, (who sent to protest against him, for maintaining in *Rome* the fugitives of the Kingdom of *Naples*, for laying hands on, and keeping in Prison publick persons without reason, and for having opened the Kings Letters,) he sent back this answer: *That he was a free Prince, and Superior to all others, not bound to give any account, but to demand it of any who soever; that he might entertain any persons, and open any letters which he thought to be written against the Church: that if Carallasso (Philip's Ambassador) had done the office of an Ambassador, nothing should have been done against him; but having made Treaties, moved Seditions, plotted against the Prince to whom he was sent, he had offended as a private man, and as such he should be punished; that no danger should make him be wanting to the Dignity of the Church, and defence of that See, referring all to God, by whom he was made Shepherd of the Flock of Christ.* And the Pope still continuing to make provision; the Duke of *Alva* sent another protestation against him, that the King having endured so many in-

juries, knowing that the intention of his Holiness was to dispossess him of the Kingdom of *Naples*; and being assured that to this end he had made a League with his enemies; therefore, in regard his Holiness did desire War, he did denounce it against him, protesting that the Calamities thereof could not be imputed to him, and laying the blame upon the Pope. The Pope making shew to desire Peace, but answering only in general terms, to gain time, the Duke began to make War the fourth of *September*, and in the year, 1556. possessed himself of all *Campania*, holding it in the name of the next Pope, and came so near to *Rome*, that he put City in fear, and made them strengthen and fortifie it. But the greatnes of the City, and other respects and dangers, counselled him, not assailing *Rome*, to undertake smaller enterprises.

It gave much matter of discourse, that, this year *Charles* the Emperor parted from *Flanders*, and passed into *Spain*, to betake himself to a private life in a solitary place, so that they made a comparison between a Prince trained up from his infancy in the negotiations and affairs of the World, who at the age of little more than fifty years, resolved to quit the World, and only to serve God, changed from a mighty Prince, to a mean religious person; and one, who had formerly abandoned the Episcopal Charge, to retire into a Monastery, and now, being at the age of eighty years, and made Pope, did wholly addict himself to Pomp and Pride, and endeavoured to set all *Europe* on fire with War.

In the beginning of the year, 1557. the Duke of *Guise* passed into *Italy* with his Army, in favour of the Pope, who, to observe the promise of his Nephew
made

made to the French King, made a promotion of ten Cardinals; which not being according to the *meaning* and the *end* agreed on, neither for the *number*, nor *quality* of the persons, his excuse was, that he was so nearly conjoynd with his Majesty, that his dependents would be as serviceable to the King as the *Frenchmen* themselves: and that he could not then make a greater promotion, seeing the number already arrived to 70. which would quickly be diminished by removing some Rebels, which he meant of those that were already in the Castle, and others against whom he had a design, as well for matter of *State*, as of *Religion*: for he was not so intent on the War, as to abandon the business of the *Inquisition*, which he said was the *principal Secret and Mystery of the Papacy*. He had information against Cardinal *Morone*, that he held intelligence in *Germany*, and imprisoned him in the Castle, and the Bishop of *Modena* as confederate with him.

He deprived also Cardinal *Pool* of his Legation of *England*, and cited him to appear in the *Inquisition* at *Rome*, and created Cardinal *William Peto* Bishop of *Salisbury*, and made him Legate in *Pool's* place. And although the King and Queen, testifying what service he had done to the Catholick Faith, made earnest intercession for him, yet the Pope would never remit one jot of his rigour. Cardinal *Pool* obeyed, laying aside the administration and ornaments of a Legate, but parted not out of *England*, alledging the Queens commandment that he should not go. In *England* many were scandalized at it, and alienated from the Pope, and many in *Rome* thought it a calumny, invented to revenge himself for the Truce between the two Kings,

Kings, treated by him without imparting it to him.

The Duke of *Guise* being come into *Italy*, made War in *Piemont*, with purpose to continue it in *Lombardy*, and so to divert the Arms taken up against the Pope: but the Pope's ardent desire to assail the Kingdom of *Naples* did not permit him. The French-men knew the difficulties, and the Duke of *Guise*, with four principal Commanders, went to *Rome* by Post, to make the Pope understand what the reasons of War did persuade. In whose presence all being consulted on, and the Pope's resolution not giving place to any other deliberation, it was necessary to yield unto him. Yet they did nothing but assault *Civitella*, a place situated at the entry into the Provinces of *Abruzzo*, where the Army had a repulse. In sum, the Pope's Arms, as well his own as *Auxiliary*, were not much favoured by God: But in the midst of *August*, the Army of the Duke of *Alva* approaching *Rome*, and the Pope understanding the surprize and sack of *Signea*, the slaughter of many, and the danger in which *Pagliano* was, he related all in *Consistory*, with many tears; adding, that he did undauntedly expect Martyrdom; the Cardinals marvelling that he should paint out the Cause to them, who understood the truth, as if it had been of *Christ*, whereas it was profane, and proceeded from ambition, and that he should say it was the principal Sinew, and mystery of the Papacy.

When the Pope's affairs were in greatest straits, the French King's Army had such a great overthrow near *S. Quintin*, that he was forced to recall the Duke of *Guise* and his Forces, letting the Pope know his inevitable

table necessity; the Pope refused to let *Guise* return, whereupon there being a great contest between them, the Pope not able to keep him, bad him go, seeing he had done little Service to the King, less to the Church, and none at all to his *own* honour. In the end of the moneth, the Duke of *Alva* approached *Rome*, which he had taken but for want of courage. Finally, a composition was made the 14th of *September* between *Alva* and the *Caraffi*, the *VVar* being continued a whole year.

In the Capitulation the Pope would not have *Colonna*, nor any of his Subjects comprehended, nor any word inserted to shew that he had offended in imprisoning the Emperors Ministers, but maintained most constantly, that *Alva* ought to come to *Rome* to ask pardon, and receive Absolution, saying plainly, that *before he would lose one jot of his due, he would see the whole World ruined: that the question was not of his own, but of Christ's Honour.*

VVith this condition, and the restitution of the Cities taken, the Controversy was ended.

It was esteemed a Prodigy, that the very day that the Peace was concluded, there was such a great inundation of the River *Tiber*, that all the plain of *Rome* was drowned, and a great part of the fortifications of the Castle *S. Angelo* was overthrown.

The Duke of *Alva* went personally to *Rome* to submit himself to the Pope, and receive Absolution in the Kings name and his own. So it happened that the Conqueror bare the indignity, and he that was overcome, triumphed more than if he had been victorious. And it was no small favour that the Pope received him with humanity, though he forbore not his usual haughty state. The

The VVar was no sooner ended, but new troubles came upon the Pope. For advice was sent out of *France*, that the fifth of *September* at night, in *Paris*, about two hundred persons were assembled in an house to celebrate the Communion; which being discovered by the common people, the house was assaulted, and some fled, but the women and weaker sort were taken, of whom seven were burned, and the greater part of the others reserved for the same punishment, to be inflicted when the Complices were found out. The *Swisses* made intercession for these, and the King, in regard of his VVar with the King of *Spain*, having need of their assistance, gave order that the proceedings against them should be moderate. *The Pope was infinitely angry, and complained in Consistory, and said, it was no marvel if the affairs of that King did not succeed well, because he more esteemed the assistance of Hereticks, than the favour of God.* The Pope had forgotten that, in the time of his War, the Cardinals of the *Inquisition* complaining that the Protestant *Gesons*, which were brought to his pay for the defence of *Rome*, used many scorns against the Churches and Images, his Holines did reprehend them, saying, they were Angels sent by God, for the Custody of the City, and of his person, and that he had a strong hope that God would convert them. So men judge diversly of their own interests, and of the facts of others. The Pope took occasion hence to call to mind two Constitutions which the King had made the same year, which, he said, were against the liberty of the Clergy, and therefore was resolved they should be abrogated. The one was published the first of *March*, that Marriages made by Sons before the age of thirty years

years complete, and of Daughters before twenty five, without consent of the Father, or of him in whose power they are, should be void. The other, the first of May, That all Bishops and Curates should reside, upon pain of loss of the Revenues, with an imposition of an extraordinary Subsidy, besides the ordinary Tenths, to pay five thousand foot Souldiers. The Pope thought not of these things when the news came, because he was then in War, and had need of the King: but this reason ceasing, he complained that the King had meddled even with the *Sacraments*, and unsupportably burdened the Clergy: He said it was necessary to provide against these disorders by a Council, which were greater than could be objected against the Clergy, that it was fit to begin the Reformation from hence: that the French Prelates durst not speak so long as they were in *France*, but being in a Council in *Italy*, free from fear of the King, their complaints would soon be heard.

Among these distastes the Pope received some joy, that the Colloquie begun in *Germany*, to compose the differences in Religion, (which troubled his Holiness and the Court, as all Colloquies had done) was resolved into nothing.

The Pope perceiving that, by the War past, he was deprived of the credit with which he thought to daunt the whole World, thought to regain it by an heroical action, and did the 26th of *January*, in Consistory, deprive Cardinal *Caraffa* of the Legation of *Bologna*, and of all government, and confined him to *Civita Lavinia*, and took from *John Caraffa*, the Cardinal's Brother, the command of the Army, exiling him to *Galessi*. He deprived the other Nephew of the government of

E *Borgo,*

Borgo, and banished him to *Monte-Bello*, commanding that their *Wives, Families and Children* should depart from *Rome*. He deprived also all those of their Offices, to whom he had given them in contemplation of these. He instituted a new government in *Rome*, and in the State of the Church, giving the Charge of all businesses to *Camillus Orsinus*, unto whom he joyned the Cardinals of *Trani* and *Spoletto*, affecting a fame of justice in these actions, and laying the blame of all the grievances which the people suffered upon the Nephews. Being thus disburdened of the Government, he applied himself wholly to the office of the *Inquisition*, saying, it was the true *Ram* to beat down heresie, and defend the *Apostolick See*. And, not regarding what did besit the time, he published a new Constitution, dated the 15th of *February*, which he made all the Cardinals subscribe. In this he renewed every censure and punishment pronounced by his Predecessors, and every Statute of Canons, Councils and Fathers, in what time soever, published against Hereticks; ordaining, that those that were disused, should be brought in use again. He declared, that all Prelates and Princes, even Kings and Emperors, fallen into heresie, should be, and should be understood to be deprived of all their Benefices, States, Kingdoms, and Empires, without farther declaration, and ~~unable~~ to be restored to them, even by the *Apostolick See*: and their Good, States, Kingdoms, and Empire, shall be understood to be common, and to belong to those Catholics that can get them. This did minister much talk, and if it had not been presently disesteemed by the World, it would have kindled a fire in all Christendom.

Another accident made the World know that he had

not

not moderated the haughtiness of his mind. The Emperor *Charles*, in the year, 1556. by his Letters written to the Electors and Princes, did absolutely give to *Ferdinand* all the administration of the Empire, without reserving any thing to himself, commanding that he should be obeyed by all. Afterwards he sent *William* Prince of *Orange*, with two Colleagues, to the Diet in *Germany*, to transfer the Name, Title, Crown and Dignity upon *Ferdinand*, as if himself had been dead; which not seeming fit to the Electors, was deferred until the year, 1558. in which, the 4th of *Feb.* the day of the *Nativity*, *Coronation*, and other felicities of *Charles*, the Ceremonies of the resignation being made by his Ambassadors, in presence of the Electors, *Ferdinand* was installed with the usual rites. The Pope hearing this, fell into an excessive rage. He pretended, that as the Pope's Confirmation doth make the Emperor, so the resignation cannot be put into the hands of any but himself; in which case it belonged to him to make what Emperor he pleased; alledging, that the Electors have power granted them by the Popes's favour, to Elect the Emperor in place of him that is dead, but not in case of resignation, in which it remaineth still in the power of the Apostolick See; as also to the disposition thereof, are annexed all dignities resigned unto it. Therefore the resignation of *Charles* is void, and the whole authority to chuse an Emperor, is devolved to him, and was resolved not to acknowledge the King of the Romans for Emperor.

Ferdinand sent *Martin Gusman* his Ambassador to the Pope, to give him an account of his Brothers resignation, and his own assumption, to testify unto him the reverence he bare him, to promise him obedience, and to signify to him that he would send a solemn Amba-

sage to treat of his Coronation. The Pope refused to hear him, and referred the discussion of the matter to the Cardinals: who related (for the Pope's will was they should do so) that the Ambassador could not be admitted, before it did appear whether the resignation of *Charles* were lawful, and the succession of *Ferdinand* just. For he being Elected King of the *Romans*, and the Election confirmed by *Clement*, to succeed after the death of the Emperor, it was necessary the Empire should be void by death. Besides, there was a nullity in all the Acts of *Francfort*, as made by Heretick, who have lost authority and power. Wherefore it was necessary that *Ferdinand* should send a Proctor, and renounce whatsoever was done in that Diet, and beseech the Pope, that he would graciously be pleased to make good the resignation of *Charles*, and his Assumption to the Empire, by virtue of his plenary power, from whom he might expect all Paternal grace and favour. The Pope resolved according to this counsel, and so declared himself to *Gusman*, giving him three moneths to put it in execution, beyond which time he would hear no more speech of it, but himself would create a new Emperour. Neither was it possible to remove him, though King *Philip*, to favour his Uncle, sent *Francis Vargas* expressly, and after him *John Figaroa*, to entreat him. *Ferdinand* understanding this, gave order to *Gusman*, that, if within three daies after the receipt thereof he were not admitted by the Pope, he should depart, and protest unto him, that *Ferdinand*, together with the Electors, would resolve of that which should be for the honour of the Empire. *Gusman* desired audience again, which the Pope granted in private, not as to an Ambassador of the Emperor; and hearing him

him what he had in his instructions, and that which was wrote unto him from the Emperor, he answered, that the things considered by the Cardinals, were very important, and that he could not resolve on them so soon; that he would send a *Nuncio* to the Imperial Majesty of *Charles* the Fifth, and, in the mean while, if he had commission from his Master to depart, he might do it, and protest what he thought fit. Therefore the *Ambassador* having made his protestation, departed. And although *Charles* died the same year the 21th of *September*, yet it was impossible to remove the Pope from this resolution.

The Religion of *England* was much changed this year. The Queen died the 17th of *November*, and Cardinal *Pool* the same day; which stirred up many who were not satisfied with the former Government, to restore the Reformation of *Edward*, and to separate themselves wholly from the *Spaniards*: which they did the rather, because King *Philip*, to hold a foot in *England*, had treated to marry *Elizabeth*, Sister and Successor of *Mary*, to *Charles* his Son: and when there was little hope of the life of *Mary*, had also cast forth divers words, that he would take her for his own wife. But the new Queen being wise, (as she shewed herself to be in all her Government) did first secure the Kingdom by Oath, that she would not marry a stranger, and was Crowned by the Bishop of *Carlisle*, an adherent to the Church of *Rome*, not making any open declaration what Doctrine she would follow, designing, so soon as she was settled in her Government, to establish it by the Counsel of Parliament, and of Learned and Godly men, and to make a constant reformation of the
State

State of Religion. Therefore she exhorted the chief of the Nobility, who desired a change, to proceed without tumult, assuring them that she would not inforce any. She caused presently an account to be given to the Pope of her Assumption, with Letters of Credence written to *Edward Cerne*, who was Ambassador to her Sister, and was not departed from *Rome*.

☞ But the Pope proceeding according to his usual rigour, answered, *that England was held in Fee of the Apostolick See; that she could not succeed, being illegitimate; that he could not contradict the declarations of Clement the Seventh, and Paul the Third, that it was a great boldness to assume the Name and Government without him; that, for this, she deserved not to be heard in any thing; yet, being desirous to shew a Fatherly affection, if she would renounce her pretensions, and refer her self wholly to his free disposition, he will do whatsoever may be done with the honour of the Apostolick See.*

But the new Queen understanding the Pope's answer, and wondering at the mans hasty disposition, thought it not profitable, either for her, or the Kingdom, to treat any more with him. So that, the cause ceasing, she gave the Nobility leave to consult what was fit to be done for the service of God, and quiet of the Kingdom.

A Disputation was held in *Westminster*, in presenece of all the States, between Learned men, chosen on both sides, which began the last of *March*, and lasted until the thirtieth of *April*: and, a Parliament being assembled to this end, all the Edicts of Religion made by *Mary* were abolished, those of her Brother *Edward*

ward restored, obedience taken away from the Pope, the title of the Head of the Church of *England* given to the Queen, the revenues of the Monasteries confiscated, and assigned some to the Nobility, and some to the Crown, the images taken out of the Churches by the people, and the Roman Religion banished.

Another accident happened also: For in the Diet of *Ausburg*, it appearing by the Acts of the Colloquie, the year before dissolved without fruit, that there was no hope to do any good by that means, *Ferdinand* told them he would procure the General Council to be restored, exhorting all to submit themselves to the Decrees thereof, as being the way to remove differences. The Protestants answered, that they would consent to a Council, called, not by the Pope, but by the Emperor, to be held in *Germany*, in which the Pope should not preside, but should submit himself to the judgment thereof, and release the Bishops and Divines of their Oath; in which also the Protestants should have a deciding voice, and all should be determined according to the holy Scriptures, and whatsoever was concluded in *Trent*, should be re-examined: which, if it cannot be obtained of the Pope, yet the Peace of Religion should be confirmed, according to the agreement of *Passau*, having known by too manifest experience, that no good can be drawn from any Popish Council. The Emperor knowing the difficulty to obtain of the Pope a grant of the things proposed, and that now he had no means to negotiate with him, in regard of the Controversy about the Resignation of *Charles*, and his Succession, he confirmed the accord

cord of *Passau*, and the *Recesses* of the Diets following.

The Pope having cut off all means to treat with the Emperor and *Germany*, knew not what to say to this. Yet he was more displeased with their discourse concerning the Council, than with the liberty granted by the *Recess*, being resolute not to call any Council but in *Rome*, whatsoever should happen.

In this respect another accident was as grievous as the former, that is, the Peace made at *Cambray* the third of *April*, between the Kings of *France* and *Spain*, which was well confirmed by the Marriages of the Daughter of *Henry* to the King of *Spain*, and of his Sister to the Duke of *Savoy*. In which Peace, among other Capitulations, it was agreed, that both the Kings should make a faithful promise to labour jointly that the Council should be Celebrated, the Church Reformed, and the differences of Religion Composed.

The Pope considered how goodly a shew the title of Reformation, and the name of a Council did make; that *England* was lost, and all *Germany* also, partly by the Protestants, and partly by his difference with *Ferdinand*; that these two united Kings were much offended by him, the *Spaniards* by deeds and words, the *French* by words at the least, and there remained none to whom he might have refuge. These cogitations did so afflict the Old Pope, that he was unfit to rule. He could not hold the Consistories so often as he was wont, and when he did hold them, he spent the most part of the time in speaking of the *Inquisition*, and exhorting the Cardinals

dinals to favour it, as being the only way to extinguish Heresies.

But the two Kings did not agree to procure the Council for any ill will or interests, which either of them had against the Pope or Papacy, but to provide against the new Doctrines which did exceedingly encrease, being willingly heard, and received by all men of Conscience: and, which was of more importance, the male-contented put themselves on that side, and did daily, under pretence of Religion, make some Enterprises, as well in the *Low-Countreys*, as in *France*, in regard those people did love their liberty, and had commerce with *Germany*, as bordering upon it. In the beginning of the troubles some seeds were sown, which that they might not take root, the Emperor *Charles the Fifth*, in the *Low-Countreys*, and the French King in his Kingdom, made many Edicts, and commanded divers Executions. But after that the number of Protestants did encrease in *Germany*, and the Evangelicks did multiply among the *Suisses*, and the separation was made in *England*, by reason of the often Wars between the Emperour and French King, either Party was forced to call in Auxiliaries out of these three Nations, who publicly professing and preaching the Reformed Religion in their quarters, by their example, and by other means, divers of the people became of their Religion. And although in the *Low-Countreys*, from the first Edict of *Charles*, until this time of the Peace, there were hanged, beheaded, buried alive, and burned

to the number of fifty thousand, and very many put to death in *France*, yet both places were then in worse case than ever. This made the Kings to think joyntly of finding a remedy.

The Pope, as he was much discontented with the Progress of the new Doctrine in the States of both the Kings, so he was pleased that those Princes did think of it; and moved them by his *Nuntii* to do so still. But he would not have any other means than that of the *Inquisition*, which he thought the only remedy, as he said upon all occasions, judging that the Council would do as formerly it had done, that is, reduce all into a worse state.

While he was possessed with these cogitations, and weak of body, the King of *France* died the second of *July*, by a wound in the eye, running at *Tilt*; for which he seemed very sorrowful, and was so indeed. For although he suspected, and with reason, the intelligence between the two Kings, yet he had still hopes to separate them. But the one being dead, he saw he was at the discretion of the other alone, whom he more feared, because he was more offended by him, and was of a more close nature, hard to be sounded. He feared also, that in *France* a gate would be set wide open to let in *Sects*, which might be confirmed before the new King could get so much wisdom and reputation, as was necessary to oppose so great difficulties. He lived some few daies, afflicted with these cogitations; but now laying aside all hopes, which had until then kept him alive, he died the eighteenth of *August*,

August, recommending to the Cardinals nothing but the Office of the *Inquisition*, the only means, as he said, to preserve the Church, exhorting all to employ all their endeavours to establish it in *Italy*, and wheresoever else they could.

F I X I S.
